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TRANSACTIONS

OF THE

GUILD OF GRADUATES

FOR THE YEAR

1903.

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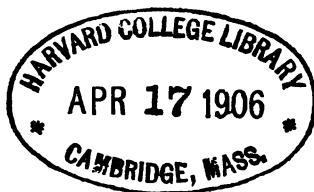
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Guild of Graduates,
University of Wales
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OFFICERS OF THE GUILD

FOR THE YEAR 1902-3.

WARDEN :

D. E. JONES, B.Sc. (1901).

CLERK :

CHARLES MORGAN, B.A., Lansdowne, Penarth (1899).

TREASURER :

T. MARCHANT WILLIAMS, B.A., (1901).

SECRETARIES OF SECTIONS :

Literature Section.—J. H. DAVIES, M.A. (1899).

Dialects Section.—Prof. ANWYL, University College, Aberystwyth (1897).

Place Names Section.—Prof. EDWARDS, University College, Aberystwyth (1899).

Natural History Section.—J. H. LLOYD WILLIAMS, University College,
Bangor (1902).

Economic Section—

STANDING COMMITTEE :

Professor ANWYL, M.A.

F. D. CHATTAWAY, M.A., D.Sc., Ph.D.

J. H. DAVIES, M.A.

F. P. DODD, M.A.

Professor E. EDWARDS, M.A.

EDGAR W. JONES, M.A. (Deputy-Clerk).

Professor J. E. LLOYD, M.A.

CHARLES OWEN, M.A.

Rev. R. J. REES, M.A.

Miss DIANA THOMAS, B.A.

Prifysgol Cymru—University of Wales.

GUILD OF GRADUATES.

The Ninth Annual Collegiate Meeting of the Guild of Graduates was held at the University College of South Wales and Monmouthshire on Friday, April 3rd, 1903, the Warden, Mr. D. E. Jones, B.Sc., in the Chair.

At the Business Meeting of the Guild of Graduates held at 3.30 p.m. on Friday afternoon :

1. The Treasurer, Mr. T. Marchant Williams, reported that it was within the power of the Guild to make a grant for the publishing of a Bibliography of books and pamphlets relating to the Natural History of Wales.

2. It was resolved that the Natural History Section should proceed with the publication of a Bibliography and that Mr. D. Lleufer Thomas be asked to edit the Bibliography.

3. The Deputy-Clerk, Mr. Edgar Jones, reported that the following five members had been duly elected as representatives of the Guild on the University Court to hold office for three years from April 6th, 1903 :—Professor Edward Edwards, M.A., Messrs. D. E. Jones, B.Sc., F. P. Dodd, M.A., T. W. Phillips, B.A., and Miss P. Sheavyn, M.A.

4. In the absence of Mr. J. H. Davies, the Deputy-Clerk read the report of the Literature Section, which was adopted.

5. Professor Anwyl read the report of the Dialect Section, which was adopted.

6. The Deputy-Clerk read a letter from Professor Levi with regard to the formation of an Economic Section. As no steps had been taken to form the Section, the question was left to the Standing Committee of the Guild.

7. The Literature, Dialects, Place Names, Natural History and Anthropological Sections were re-appointed, with power to add to their number. Professor Anwyl was asked to convene a meeting of the Anthropological Section.

8. Mr. T. Marchant Williams was unanimously elected Warden, Mr. Charles Morgan, Treasurer, and Mr. Edgar Jones, Clerk.

The following were elected members of the Standing Committee:—

Professor ANWYL.
F. D. CHATTAWAY, M.A., D.Sc.
J. H. DAVIES, M.A.
IVOR B. JOHN, M.A.
D. E. JONES, B.Sc.
Professor J. E. LLOYD, M.A.
CHARLES OWEN, M.A.
T. W. PHILLIPS, B.A.
Miss DIANA THOMAS, B.A.
Professor T. REES, Brecon.

At the General Meeting of the Guild held at 5.30 p.m., the Warden-Elect delivered an address, and a paper on "Notes on Celtic Studies" was read by Mr. Ivor B. John, M.A., sometime Fellow of the University of Wales.

ADDRESS BY THE WARDEN-ELECT.

Mr. Marchant Williams in thanking the members of the Guild present for the great honour they had conferred upon him in electing him Warden for the ensuing period of two years, wished them clearly to understand that he was fully alive to the responsibilities of the position. He knew that the Guild had not yet done all that was expected of it by the founders of the Welsh University, and he knew, too, that it is only when one contemplates the work done by the Literature and Dialect Sections of the Guild that one clearly sees good grounds for a hopeful view of the future of the Guild. This work though limited in range and small in bulk or quantity, is, in its way, quite excellent. It is marked by careful research and sound Welsh scholarship.

The objects of the other sections of the Guild had been under discussion at several meetings from time to time, and, in some instances, a scheme of work had been outlined and considered; but nothing had yet been done by any one of these sections that was entitled to complimentary comment. He had strong hopes that when they next met he would be able to report more favourably of these sections.

He felt, in common with every member of the Guild with whom he had conferred on the subject, that the Guild must be made more cohesive and manageable than it is at present before it can acquire the power, the influence and the authority that are necessary in order to set all its sections actively at work, and to exercise that controlling and directing influence on the work of the University and the careers of the students that was in the minds of the founders of the University when they established the Guild as one of its constituent authorities.

It should be the aim of the Guild Committee to bring all the Welsh graduates into closer touch with the Guild. There were many ways of effecting this object, and one of them was

by means of a special meeting of the Guild to be held, say, twice a year—a meeting to be addressed by some person of marked distinction in the educational world. In connection with this meeting there would, of necessity, be subsidiary gatherings and 'functions' at which opportunities would be given for the exchange of views among the members of the Guild upon questions of public importance, and also of making new, and reviving old friendships and acquaintanceships.

It behoved them all to consider any and every other way for extending the influence and power of the Guild and increasing its usefulness as an educational organization. He would do all in his power to extend the scope of the work and authority of the Guild, and would look to them for their cordial co-operation, feeling assured that he would not do so in vain.

NOTES ON CELTIC STUDIES.

BY MR. IVOR B. JOHN, M.A.

The paper which I have the pleasure of bringing before your notice to-day will not be concerned so much with results as with methods; I have no very striking discoveries to chronicle and have no revolutionary theories to foist upon you. I wish merely to call attention to certain tendencies, certain slow developments which are taking place around us, which have been forced upon my notice by the little work I have been doing in connection with early Celtic legend.

Another preliminary observation. It has been impressed upon me most vividly in studying these questions that in no other connection does it seem more desirable to walk with caution, to put forth theories tentatively, to be most careful in hazarding a judgment and to be most willing to abandon a dearly-loved hypothesis when new facts are found which do not tally with our preconceived ideas. Therefore, even the little I have to say to-day will be said with many reservations.

It is easy to see why this should be so. For instance, let us look at the collection of tales familiarly known as the "Mabinogion." We find that they consist of—

- (1) What we may call the *pre-Arthurian group* of tales—those connected with the heroes of folklore—of these the tale of *Pwyll* may be taken as the type.
- (2) The Arthurian group of tales, those ostensibly concerned with the doings of fifth-century heroes—much altered by the vicissitudes of a journey to and from France, e.g., *Owein*.
- (3) A group of tales containing elements of both the above groups, e.g., *Kulhwch* and *Olwen*.
- (4) A group of merely imitative literary fabrications of which the *Dream of Maxen Wledig* may stand as an example.
- (5) The compilation known as the *History of Taliessin*, which evidently contains elements drawn from the lowest and earliest stratum of Celtic legend, but

which has come down to us in a late manuscript and as a most obscure and corrupt version, purporting to be the history of a bard whose very existence has been questioned.

When therefore we ask ourselves what is there tangible in all this—where are we to look for some definite trustworthy starting point?—we find ourselves at a loss.

Folklore and comparative mythology can but compare the tales of one race with those of another. We obtain from them no historical or scientific grasp upon anything.

When we come to the Arthurian group of tales we might hope for a little help from history, but we find unhappily that the period between the departure of the Romans from this Island, c. 410 A.D., and the establishment of the Saxon Heptarchy is one of the most obscure in our history. Bede and a few late sophisticated and untrustworthy Lives of Saints being practically the only historical sources available.

The other groups of the tales simply afford us examples of the manner in which the minds of mediæval romancers worked, while the *History of Taliessin* seems to be the result of an attempt on the part of an earlier *avatar* of Robert Browning to out-Sordello Sordello.

Is it, therefore, to be wondered at that working at these legends seems to resemble (and indeed not infrequently turns out to be) twisting ropes in sand?

Workers in this field must of necessity grope slowly along through the dark; and it seems equally necessary (unfortunately) that their paths should often cross and that they should fall foul of one another.

This want of tangibility, however, goes hand in hand with a great fascination—the fascination of forming theories which are almost unassailable; unassailable because there is nothing with which to assail them. For, if a theory seizes upon the very very few facts there are, and absorbs them into itself, there are evidently no other facts left with which to upset this theory, and it therefore holds its own and dies as hard as superstition. It is almost unnecessary to add that it is here that “fools rush in where angels fear to tread,” and it is generally the least competent people who are the most certain and dogmatic in their assertions. Leaving these people entirely

aside, however, and dealing only with the theories and hypotheses of trained scholars who have devoted the best part of their lives to the subject, we find even here that their inherent caution has not been sufficient to prevent them being fascinated by the glamour of their own theories, and that they have often explained things much too ingeniously and beautifully.

Let us take, for instance, the history of the Solar Myth. To-day one's lip is apt to curl at the mention of the name, and it has almost become a byword for any theory that has been driven to death. Grimm's *Teutonic Mythology* took the learned world by storm—every folk-tale became merely a phase of the contest between the sun and the powers of darkness, while the subsidiary characters were filled in by goddesses of the dawn, the twilight and the moon. Now, practically every folk-tale is the tale of a struggle of some kind, and the interpretation of these tales was for a long while merely a matter of calling one of the contending parties the gods of light and the other the gods of darkness. Nothing could be simpler. How could one hope to upset these theories? There could exist no possible evidence which could categorically disprove them, and for a long while the Solar Theories victoriously interpreted the folklore of the world, valiantly aided by Comparative Philology. But the very ease with which this was done roused suspicion, and although to-day we are no better off in the matter of actual rebutting evidence with which to disprove these theories, we do not swallow them unquestioningly as we used to do. The steps by which we have been led to the rejection of wholesale Solar Hypotheses I shall leave for a moment while I point out that there still remain a number of tales, incidents and details in early tales which seem to be best explained by reference to the Solar Theories. For instance, the famous Sir Gawain is credited with a characteristic that seems to connect him with the sun god, and in no other way (as yet) can this peculiarity be satisfactorily explained. From morn to noon his strength increases, at noon his strength is thrice that of ordinary men; "from noon to dewy eve" his strength decreases. It seems plain that here we have a characteristic of one of the old gods identified with the sun, and in the present state of our knowledge we can do no better than explain this peculiarity of Gawain's by the aid of the despised Solar Myth.

How then has the Solar Myth been discredited? I have already said that we are not in possession of any direct rebutting evidence, and probably we never shall be in possession of any such evidence; upon what therefore is the case against the Solar Myth built up? Probably the answer that comes nearest the truth in a condensed form is the answer "common-sense." It seems perhaps a queer thing to say, but it is nevertheless a fact that these problems have been too often approached as if the actual writers of the stories, and those who listened to them were not human beings at all, were in possession of no common sense whatsoever; and it is only lately that writers in this field have begun to apply ordinary everyday standards to their own work, and to the people who produced the works they study. They have begun to realise that it is continually necessary to back away as it were from the microscopic examination of details in order to take broad general views of the whole subject from a little distance. A good illustration of this is to be found in Mr. Andrew Lang's "*Custom and Myth*." Minute and laborious investigation by Comparative Mythologists and Philologists had discovered affinities between the folk-tales of the peoples who speak the languages known as the Indo-European or Aryan group, therefore—and the argument is perfectly valid so far as it goes—these folk-tales were the common property of the "Aryan" race in an early stage of civilisation. Instances of likeness between these early myths were diligently sought out from among the tales of all branches of the Aryan race, and a vast amount of evidence of this kind was accumulated. But Mr. Lang went a step further; he pointed out that these tales existed among races and tribes who had nothing to do with the so-called Aryan peoples, and, as a consequence, we are now led to believe that such tales are bound to arise wherever we find certain conditions—a certain stage of civilisation; as certainly bound to arise under these conditions as a chemical action is bound to take place when certain reagents are mixed. For instance, it seems quite obvious that a stage of development must come in the history of any tribe when an attempt will be made to explain phenomena of day and night. That this explanation should assume practically the same form in every case is only to be expected, and requires no further justification; we are given the same

set of conditions or causes, and the effects must necessarily be the same.

Again, I have said that too often we do not credit the original compilers of tales with sufficient common sense or ingenuity. To prove this assertion, I need only refer to what we must have all felt in reading the *dicta* of certain scholars and critics upon such works. They are continually going behind the writers or compilers with whom they are ostensibly dealing, in order to find his sources. The production of the writer seems to have no interest for them, but an obscure "source" very often has. This seems to imply that no writer has any power of invention or imagination, that at best he can only draw upon "sources." This, of course, is an absurd treatment of the question; for the original *source* must ultimately have been some man or other, and why this man is to be credited with *all* the ingenuity and inventiveness does not appear. I very often feel inclined to put in a plea for the writer of these mediæval tales, a plea that he should be treated in an honest, manly way—as we treat Shakespeare for instance, where we admit that Shakespeare *did* often borrow from sources, but that these sources are of just as much value compared with the work of Shakespeare himself as yellow ochre and brown umber are when compared with a finished oil-painting. Take for instance the tale of *Sir Gawain and the Green Knight*—one is often too apt to forget in tracing the genesis of the plot from folk-tale through Irish legend into Norman-French romance, and finally into Middle English—to forget that as it stands in English it is one of the finest productions of Mediæval Literature.

The adoption of the common sense point of view in one connection leads to its adoption in many others, and unexpected light is often shed upon obscure and knotty points by endeavouring to treat the writers of these tales as more or less sensible human beings, and by endeavouring to throw ourselves into their position and to ask ourselves what *we* would do under similar conditions. (You will notice the implication of course that we treat ourselves as perfectly normal human beings, equipped with our full measure of common sense.) A good instance of what can be accomplished in this way is offered by the first tale of the genuine Mabinogi—the tale of *Pwyll Prince*

of *Dyved*. (Here an analysis of the tale was read from "*The Four Branches*," John, p. 20.)

This tale evidently falls into three parts. Beginning with the last we have the miraculous birth of Pryderi, preceded by an account of the meeting of his parents, Rhiannon and Pwyll Pen Annwn, which is preceded in turn by an account of the manner in which Pwyll obtained his title of Pen Annwn.

Now Pryderi seems to be the nearest approach to a "central character" in the four branches of the Mabinogi. Therefore it is only natural to suppose that the tale of the birth of Pryderi was the original kernel of the tale of Pwyll. We all know how the manufacturers of romance cycles in French once they had accepted a hero would manufacture what were known as "*Enfances*," i.e., the history of the birth of the hero with his doings before knighthood. A somewhat similar proceeding has evidently taken place here, and we are shown how Pwyll met Rhiannon. But Pwyll is called Pen Annwn, the Chief or King of Hades, and no romance writer worthy of his salt could possibly resist the temptation of explaining how Pwyll obtained this name. There seems also to have been a complication, for we are told of a Pwyll Prince of Dyved who became Pwyll Pen Annwn, probably therefore a Prince of Dyved of this name had existed, and the story-teller identified and confused the two.

Therefore we have to conclude that the last part of the tale of *Pwyll* was really the original, that the second was added as a pendant to the first, and that the first part was added as an ætiological explanation of the name "Pen Annwn."

I cannot but think that a large number of incidents in early Welsh legend are ætiological in origin, because we find that we can account for the tales more simply in this than in any other way; and even to-day we find the ætiological tendency very strongly developed among the Welsh peasantry.

The remainder of this paper I shall devote to the statement of a problem which has arisen in connection with a fragment of the tale of Tristram and Iseult existing in manuscript in the Free Library at Cardiff. This fragment, one episode, but a very important one in the tale, exists in two MSS., one of the 15th and the other of the 17th century, and some of the verses contained in it are printed in the *Myvyrian Archaeology*.

Up to the present time the German scholars, headed by Drs. Zimmer and Golther, have been inclined to attach all the importance to the continental development of the tale, while the late M. Gaston Paris, and French scholars, have been inclined to give more credit to the Celtic.

Perhaps I may be allowed to recall to you one of the more fully developed forms of the Tristram Legend.

Tristram lived upon the Breton coast. One day he went on board a Norwegian vessel which had called, and, becoming interested in a game of chess with the merchants, was carried unwittingly off to sea. A storm cast the ship upon the coast of Cornwall; Tristram was saved and taken to the Court of King Mark. There the harpers were playing, and Tristram, seizing a harp, discoursed such sweet Breton lays that the listeners, in rapture, forgot even their own names. Tristram is knighted, but receives a poisoned wound in fighting against a monster. He can only be cured by the Queen of Ireland, to whose Court he goes in disguise, is cured, and meets Iseult of the Fair Hair—the Queen's daughter. He is made her tutor, and after completing her education, returns to Cornwall. Mark now resolves to marry, and chooses Iseult of Ireland as his bride. Tristram is sent to fetch her; and a love potion is prepared for the royal couple. By some mistake Tristram and Iseult share this philtre, and they are bound to one another for ever in unbreakable chains. Iseult's loyalty to Mark can not overcome the effects of the love potion, and Tristram is exiled. He receives a present of a marvellous dog, round whose neck hang little bells; and their sound has power to make the listener forget all his woe. Thinking only of Iseult's unhappiness he sends her this marvellous animal. She, noticing the effect of the bells, unfastens the collar and throws it away,—lest she forget. Iseult is driven from the Court, and she and Tristram wander together through the woods; but the lovers soon part. Tristram wanders far, becomes renowned for his valour, but, thinking that the first Iseult has forgotten him, marries another Iseult, a dark Iseult this time, of Brittany. Again he is wounded, and it becomes known that Iseult of Cornwall alone can cure him. She is sent for, and the returning ship is to hoist a white sail if the fair Iseult can come, a black sail if she cannot. The dark Iseult watches by the bedside—a

sail creeps up over the edge of the horizon—a white sail. Tristram asks if there is anything out at sea. "Yes," says the dark Iseult, "a little vessel with a black sail." Tristram tears the bandages from his wounds and in a few moments is dead. While the passing bell is ringing the fair Iseult lands, rushes to the turret chamber, and finding that she has come too late, falls a corpse across the body of her lover. They were both buried on opposite sides of the same little church, and from the grave of Tristram there sprang a vine, and from the grave of Iseult a rose-tree, and their branches climbed the columns until they met in the arched roof—for love is stronger than death.

The Welsh fragment deals merely with an episode of the above tale and runs as follows:—

Tristan and Iseult, accompanied by a page and a maid, poetically called *Golwg Hafddydd* (Summerday Aspect) have fled to "*Koed Kylyddon*" (the wood of Scotland). Iseult's husband Mark complains to King Arthur, and Arthur promises to set out with his household to seek either justice or revenge, and *Koed Kylyddon* is soon surrounded by Arthur's men. Incidentally it is mentioned that Tristan has a magic "privilege;" whoever draws blood from him must surely die, and he also from whom Tristan draws blood must surely die. Iseult shudders in Tristan's arms when she hears the sounds made by Arthur's people, and tells her lover that she fears for him. He answers in a quatrain bidding her have no fear for him, and taking his sword he goes to seek Mark. Mark refuses to fight against Tristan and all the rest of his followers appear to have equal fear of Tristan's privilege, and so Tristan goes through "the three fights" triumphantly.

Now "*Kai the Long*" (Sir Kay) is in love with *Golwg Hafddydd* and seeks Iseult with whom he holds a conversation in verse concerning his lady love. Mark goes weeping to Arthur because he can obtain no righting of his wrongs, and all that Arthur can suggest is that minstrels should soothe Tristan, with music from afar off. Tristan loads the singers with gold and silver and then *Gwalchmai* (Sir Gawain) sings *Englynion* to him and to those Tristan replies. Gawain succeeds in leading Tristan to Arthur, but the King has to address our sulky hero three times in verse before he will reply; but at last they are reconciled. But Arthur is now left with the difficult

task of deciding what is to be done with Iseult, and he delivers the Solomon's judgment that she is to belong to either Mark or Tristan while the leaves are on the trees and to the other while there are no leaves on the trees; and the husband is to choose his period first. Mark chooses the time when the leaves are off the trees, and when the judgment and choice are communicated to Iseult, she sings joyfully,—“Then do I belong entirely to Tristan, for the holly, the ivy, and the yew keep their leaves the whole year round.”

Although the MS. is only six pages in length it raises almost every knotty point in connection with Arthurian legend. Is the portion of the main continental tale which makes Tristan the child of Rivalin and Blanche fleur a French fabrication of the same nature as the tale of Pryderi's parents? For Tristan is always Tristan ab Trallwch or Tallwch in the Welsh Triads and is still T. ab Trallwch in the 15th century MS. In other words, have we a continuous Welsh development of the Tristan story apart from the continental development?

Again, is the connection of Tristan with Arthur primitive, or is it only the result of the “attraction” of the mighty figure of Arthur, owing to the enormous continental development of the Arthurian legend?

In the crude and barbaric judgment of Arthur (leaves on and leaves off tree) have we a relic of the very earliest stratum of primitive legend, or are we dealing with a production of a devil-may-care romance-writer?

And in the same incident are we to trace any connection with the tale of Demeter and Persephone? And if so, what is the connection, that of primitive community of myth or of late borrowing?

Finally, is this tale with its many references to other incidents apparently well-known (*e.g.*, ‘the three fights’ of Tristan mentioned above) merely the one surviving fragment of a larger mass of literature and legend dealing with Tristan and Iseult?

It is early to hazard any guess as yet, but I am more than inclined to believe that these MSS. will be found to establish the claim of Welsh literature to an independent development of the Tristan legend even if they do not prove that the legend as a whole owes its being to the Celtic imagination.

REPORT OF THE LITERATURE SECTION OF THE GUILD OF GRADUATES, APRIL, 1903.

The Literature Section consists of the following Members of the Guild :—

Professor E. ANWYL, M.A.
O. M. EDWARDS, Esq., M.A.
Professor J. YOUNG EVANS, M.A.
J. AUSTIN JENKINS, Esq., B.A.
Professor J. MORRIS JONES, M.A.
Professor W. LEWIS JONES, M.A.
Professor J. E. LLOYD, M.A.
CHARLES MORGAN, Esq., B.A.
Professor T. POWEL, M.A.
DAVID SAMUEL, Esq., M.A.
T. MARCHANT WILLIAMS, Esq., B.A.
JOHN H. DAVIES, Esq., M.A. (Hon. Sec.),
21, Old Square, Lincoln's Inn, London ;

and, in addition, the following Corresponding Members :—

JOHN BALLINGER, Esq.
W. CADWALADR DAVIES, Esq.
J. MORGAN EDWARDS, Esq., B.A.
J. GWENOGFRYN EVANS, Esq., M.A., D.Litt.
T. C. EVANS, Esq.
IVOR JAMES, Esq.
Rev. H. ELVET LEWIS.
EDWARD OWEN, Esq.
HENRY OWEN, Esq., D.C.L.
EGERTON PHILLIMORE, Esq., M.A.
LLYWARCH REYNOLDS, Esq., M.A.
ERNEST RHYS, Esq.
D. LLEUFER THOMAS, Esq., M.A.
Professor HUGH WILLIAMS, M.A.
W. P. WILLIAMS, Esq.

Considerable progress has been made with the work of the Literature Section during the course of the last year. The re-production of two of the books in black letter type involved great delay, as some letters had to be specially cast for the purpose. We are glad to be able to report that three of the reprints of Welsh classics have been recently published, viz. :

1. *Drych y Prif Oesoedd*. Parts i. and ii.

An exact reprint of the 1740 edition, edited by
Mr. Samuel Evans, M.A., of Llangefni.

The first part has also been issued separately, and the Editor has added notes to the edition for the use of pupils in the County Schools.

2. *Oll Synnwyr Pen Kembero*,
Edited by Mr. J. Gwenogfryn Evans, M.A., D.Litt.
3. *Yn y Llyfyr hwnn, &c.*
Edited by Mr. J. H. Davies, M.A.

Several other books are in course of preparation, viz.:—

1. *The Second Volume of the Works of Morgan Llwyd*.
This book is in the press, and about a third of it has been already printed. There is reason to believe that it will be published in the course of the year.
2. *Deffynniad Ffydd Eglwys Loegr, 1595*.
Mr. W. Prichard Williams has kindly undertaken to edit this book, and it will be immediately proceeded with.
3. *The Poetical Works of Thomas Prys of Plasiolyn*,
Edited by Mr. Llywarch Reynolds, B.A.

The Editor is now engaged upon the Prys MSS., copied for the Guild by Miss Eluned Morgan.

The following works will be proceeded with in due course:—

1. *Pattrwm y Gwir Gristion neu Ddilyniad Crist*,
Edited by Rev. H. Elvet Lewis.
2. *Kynniver Llith a Ban*,
Edited by Rev. Hugh Williams, M.A.

A meeting of the Literature Section was held at Bangor, on the 13th November, 1902, when the following members were present:—

T. Marchant Williams, Esq. (*Chairman*), Messrs.
J. E. Lloyd, W. Prichard Williams, and the Secretary.

J. H. DAVIES,
Hon. Sec.

REPORT OF THE DIALECT SECTION OF THE GUILD OF GRADUATES, APRIL, 1903.

The Dialect Section consists of the following Members
of the Guild :—

Rev. W. CHARLES, M.A.
Rev. Professor J. YOUNG EVANS, M.A.
W. D. L. EVANS, Esq., M.A.
S. J. EVANS, Esq., M.A.
Professor J. MORRIS JONES, M.A.
EDGAR W. JONES, Esq., M.A.
EDMUND D. JONES, Esq., M.A.
Professor D. M. LEWIS, M.A.
Professor T. POWEL, M.A.
T. HUDSON WILLIAMS, Esq., M.A.
Professor E. ANWYL, M.A., University College,
Aberystwyth (Hon. Secretary).

and, in addition, of the following Corresponding Members :—

ROBERT BRYAN, Esq.
T. DARLINGTON, Esq., M.A., H.M.I.S.
J. GLYN DAVIES, Esq.
W. EILIR EVANS, Esq.
J. GWENOGFRYN EVANS, Esq., M.A., D.Litt.
R. MORRIS LEWIS, Esq.
Principal JOHN RHYS, M.A., D.Litt., LL.D.
Rev. Principal D. ROWLANDS, B.A.
Rev. D. G. WILLIAMS, St. Clears.
W. LLEWELYN WILLIAMS, Esq., M.A., B.C.L.

In response to enquiries addressed to Members of this Section, the following contributions have been received from Members of the Section.

(a) Mr. J. GLYN DAVIES, *Welsh Librarian of the University College of Wales, Aberystwyth.*

Word.	District.	Pronunciation.	Meaning.
Abwyd ...	... Edeyrn, Carn.	... Abwd	... "Abwyd ar fach pysgota neu mewn cawell crancod." starling.
Adar y drydwst ...	... Rhosfawr, Carn.	... ..	...
Adlodd ...	... Edeyrn, Carn.	... adlodd	... "Ail ladd gwair ar ol y cnwd cyntaf."
Adda'gefa ...	... ..	... ..	... "Blodyn yn tyfu yn y gweir-gloddiau." addfed.
Aeddfed ...	... Llanilar, Card.	... eiddfed	... ..
Achub ...	... ..	... ..	Achub y blaen = forestall.
Aerwy ...	... Lleyn ...	... ..	Aerwy buwch = halter.
Afol=Afal ...	... Sir Fon a rhanau yn Lleyn	... ..	.....
Angar ...	... Lleyn ...	... An-gar	... Froth, spume— <i>e.g.</i> , "Angar mawr yn dwad o'i geg o"—of the steam from a kettle.
Alaru ...	... ..	Laru	... wedi laru'n lan arno fo=utterly wearied of it.

Word.	District.	Pronunciation.	Meaning.
Am deni=Amdani	... " Llannon, y lle pellaf i'r gogledd y gwn i amdano "	.....	.....
Amthen for Anthem	... Lleyn (Fourcrosses) ...	.....	.....
Angor	... ..	.....	To let go the anchor = bwrw angor.
Arogl, see Ogla	... ..	.....	.....
Asen fran	... ..	.....	Asen mewn mochyn.
Asglodyn	... ..	sglodun ...	... sglodion = shavings, splinters.
Atgyfarfod = Bradgyfarfod —Wm. O. Pughe, 1832	.....	.....	" Clwyf neu gilydd ar ferched— hyd y gwn i."
Awff...	... Lleyn ...	.....	Lewis Morris—"Cymet yr awff gerfydd ei drwyn."
Bachgen	... Caernarfon ...	Bachgan and Bach- gian	.....
Bara cerch	... Lleyn ...	Bara ceirch ...	.....
Bara calad	... Lleyn ...	Bara calad ...	Ship bread or "hard tack" (nautical).
Bara cymysg	... Lleyn ...	.....	Bara o haidd a gwenith.
Bara peilliad	... Lleyn ...	.....	Wheaten bread.
Basged pysgotwr	... ..	.....	Blodyn.

Word.	District.		Pronunciation.	Meaning.
Berwr dwr ...	...	Lleyn ...	...	Watercress.
Bisi ...	...	Lleyn ...	misi ...	Particular, finnick.
Bodo ...	...		(nain) bobo ...	Hen wraig a adweinid felly gerfydd ei henw yn y Rhosfawr. see Dewi Havhesp, Cywydd, etc.
Bodach ...	...			
Bodlon ...	...	Lleyn ...	.....	Yn dra chyffredin yng Nghymraeg y 18fed ganrif.
Boncae ...	...	Penllwyn, Card.	.....	Teisen.
Boneddig ...	...	Aberdaron ...	(gwr) boneddig	"Creadur nas gall siarad Cymraeg."
Brac ...	...			"Gwraig frac, nas gall gau ei cheg ar gyfrin." <i>cf.</i> Diod frac.
Braenar ...	...			"Fe'm gyrrwyd i'r braenar i brynu fynysg."—Huw Morris.
Bran dyddyn	...			"Bran a locusus ganddi."
Brechdan ...	...	Lleyn ...	.....	Brechdan fel, brechdan jam.
Brensiach ...	...	Talysarn, Carn.	Brenshach ...	Expletive.
Briallu ...	...	Edeyrn, Carn.	mriallu ...	.....
Brithyll ...	...	Fourcrosses, Carn.	... ..	.....

Word.	District.		Pronunciation.	Meaning.
Brwnt	...	... Aberystwyth	...	Dirty, muddy.
"	...	... Lleyrn	.....	Ciaidd, hegar.
Brisyn	...	... Edeyrn	.....	Breeze.
Briwsyn	...	... Edeyrn	.....	.....
Burgyn	...		Burgun	... as in "Yr hen furgun aflan."
Bwi	...	... Lleyrn	bwí	... buoy.
Bwlait	...	... Lleyrn	bwlats	... in the phrase "Eirin bwlats."
Bwndaín	...	... Aberdaron	.....	small parcel.
Bwrw cefnan	...	... Aberdaron	.....	To lay a long line (deep sea fishing).
" sul	...			To spend Sunday.
" glaw	...		...	To rain.
" ceser	...	... Penparce, Card.	.....	= Bwrw cennlwg.
Bwriwch	...	... Lleyrn	.....	= suppose, <i>e.g.</i> Bwriwch fod hyn a hyn.
Bwydo'r moch	...			To feed the pigs.

Word.	District.		Pronunciation.	Meaning.	
Byrfwch	...	... Llangwryfon, Card....	.....	Badger.	
Bystodi	...			To make a mess, <i>e.g.</i> bystodi'r gwair, etc.	
(b) Rev. W. CHARLES, M.A., <i>Treorchy</i> .					
Abar	...	... PlwyfClydai, sir Benfro	Abar	...	"abar ci yna" = "Cer oddyna'r ci,"
Aderyn y to...	...	... Fforest fach, Abertawe	Derin y to	...	sparrow.
Aden aradr	...	... Clydai	... Aden arad	...	"y swch sy'n troi y gwys."
Adlodd	...	... Clydai	... adledd	...	"y gwair a dyf ar ol tori y cyntaf,"
Adda'gefa	...	... Clydai	... ..	...	Blodeuyn.
Aeddfed	...	... Clydai	... aifed...	...	ripe
"	...	... Llanegwad, Carm.	... oifed...	...	"
"	...	... Fforest fach	... addfed	...	"
Achles	...	... Clydai	... achles	...	gwrtaith i'r tir.
Achlesu	...	... Clydai	... achlesi	...	gwrteithio.

Word.	District.	Pronunciation.	Meaning.
Achwyn ...	Fforest fach ...	achwin ...	cwyno.
Afal ...	Clydai ...	afol ...	apple.
" ...	Fforest fach ...	afal ...	"
Afalau'r bwci ...	Clydai ...	fale bwci ...	"Peth a dyf ar ol blode march y drysni."
Afan cochion ...	Clydai ...	Afa gochoa...	raspberry.
Afu ...	Clydai ...	Afi ...	liver.
" ...	Fforest fach ...	" ...	"
Agrimon ...	Clydai ...	agramoni ...	llysieuyn.
Alaru ...	Fforest fach ...	'lari ...	blino.
Allwedd ...	Clydai ...	allwe ...	key.
Am dani ...	Fforest fach ...	amdani ...	Gwisg hwn a hwn <i>amdani</i> = about her. Mae hwn a hwn <i>amdani</i> = for her. y gwir am dani yw, &c., the truth of it is, &c. anhrefnusrwydd.
Anghymendod ...	Fforest fach ...	angymendod ...	

Word.	District.	Pronunciation.	Meaning.
Angladd ...	Clydai ...	... angla ...	... claddedigaeth.
" ...	Fforest fach ...	... angladd (m.) ...	... "
Ar yn ail ...	Fforest fach ...	... ar yn ail ...	... alternately.
Arn=harn ...	Fforest fach ...	... arn ...	... iron.
Asglodyn ...	Fforest fach ...	... sglodin, pl. asglod...	a chip of wood.
Asen ...	Fforest fach ...	... asen ...	... ass.
Awel ...	Fforest fach ...	... awel ...	(1) breeze. (2) inflammation, <i>e.g.</i> awel yn y fraich.
Awff... ...	Clydai ...	... awff ...	... (1) Trachwantus. (2) Chatterbox.
Awr fach ...	Clydai ...	... (n) awr fach ...	... also "just nawr."
Bacsiau ...	Clydai ...	... bacshe ...	... hosanau tylog.
Bachgen ...	Fforest fach ...	... Bachen ...	... boy, son.
Bagau ...	Clydai ...	... Bage ...	... = dwylaw (?) cadw dy fage bant.
Baginet ...	Clydai ...	... baginet ...	... bayonet.

Word.	District.		Pronunciation.	Meaning.
Bagl	...	Clydai ...	bagal	... (1) = crutch, ffon fagal.
Balc	...	Clydai ...	balc	... (2) = leg, <i>e.g.</i> , un a'i fagle fyny. darn heb ei droi gan yr aradr.
Baldordd	...	Fforest fach	baldod	... childishness, <i>e.g.</i> , gad dy faldod.
Banadl	...	Clydai ...	banal	... ysgubell fanal.
Bara berem	...	Clydai ...	bara berem	... barley-bread raised with barm.
Bara calan	...	Clydai ..	Bara calan	... Bara o haidd heb ferem a roddid
Bara can	...	Clydai ...	Bara can	... yn galenig foreu calan. Bara gwenith.
"	...	Fforest fach	"	... "
Bara ceirch	...	Clydai ...	Bara circh	... "Bara o geirch heb ferem."
"	...	Fforest fach	"	... ..
Bara can a llaeth	...	Clydai ...	Bara can a llath	... Bara can wedi ei friwo mewn llaeth.
Bara cri	...	Penboyr, nr. Newcastle Emlyn	Barai crai	... Bara heb ferem.
Bara crasu	...	Fforest fach	Bara crasi	... toasted bread, toast.
Bara gwenith trwyddo	...	Clydai ...	Bara gwenith tryddo	Bara gwenith, gyda'r bran a'r cwbl.

Word.	District.	Pronunciation.	Meaning.
Bara lawr ...	... Fforest fach ...	... Bara lawr ...	... "laver bread"
Bara maen ...	... Fforest fach ...	... Bara mǎn ...	... bake-stone bread.
Bara teneu ...	... Clydai ...	... Bara tene ...	... Bara heb ferem.
Barlis ...	... Clydai ...	... Barlis ...	... haidd.
Bagged ...	... Fforest fach ...	... bagged ...	... basket.
Basn ...	... Fforest fach ...	... basn... ..	... bason.
Batal ...	... Clydai ...	... batal ...	... offeryn gwaddotwr i dori lle i'r trap.
Baw 'riôd ...	... Clydai ...	... baw eriôd i ...	... an exclamation.
Bawd ...	... Fforest fach ...	... (Bis) bawd ...	... thumb.
Bendith eu mamau	... Clydai ...	... Bendith y mame	... "Cwn bendith y mame."
Benthyg ...	... Fforest fach ...	... Bentig ...	... "Rho fentig hwna i mi" = lend me that.
Benyw ...	... Fforest fach ...	... meniw ...	... woman.
Berem ..	... Clydai ...	... berem ...	... yeast = berem cwrw.
"	... Fforest fach ...	... " ...	... "

Word.	District.	Pronunciation.	Meaning.
Beth ar gloch	... Fforest fach	... beth ar gloch	... What time (is it)?
Bietyn	... Clydai ...	... bietin	... clods, <i>e.g.</i> "llosgi" bietyn.
"	... Fforest fach	... Betin	... " "
Bilwg	... Clydai ...	... bilwg	... bill-hook.
Bing	... Clydai ...	... bing...	... mynd i'r <i>bing</i> = mynd i gael <i>rally</i> wrth yr odyd lle credid y llafur cyn ei falu.
Bisi ...	... Fforest fach	... bishi (?)	... dyfal.
Blaenbost	... Clydai ...	... blânpost	... Post a'i flaen wedi ei naddu er taflu cylch amdano i ddal y <i>gate</i> .
Blaenion llaeth	... Clydai ...	... bleinon llâth	... hufen.
Blanc	... Fforest fach	... blanc	... <i>e.g.</i> ma'i feddwl e'n blanc = empty, Eng., blank.
Blin ...	... Fforest fach	... blin	... sorry, <i>e.g.</i> mae'n flin gen i am- danot ti.
Blino	... Fforest fach	... blino	... to be tired.
Blingo	... Fforest fach	... blingo	... to flay, used figuratively of very cold weather, mae'n blingo heddi.

Word.	District.	Pronunciation.	Meaning.
Blith dra phlith	... Clydai ...	... blith dra phlith	... Pethau yn ddidrefn gyda'u gilydd, also driphlith draphlith.
Bloneg	... Fforest fach ...	... bloneg ...	... lard, fat.
Bochio bwyd	... Clydai ...	... bochio bwyd	... = bwyta yn goblyn.
Blodeu menyn	... Clydai ...	... blode menin	... blodau bychain melyn.
Bodfys	... Clydai ...	... bodfis ...	... = thumb.
Bon ...	... Fforest fach ...	... bon ...	... stump.
Bonclust	... Clydai ...	... bonclist	... cernod.
Boncyn	... Clydai ...	... boncin	... boncin (derwen) = boncyff.
Bollt	... Fforest fach ...	... bollt	(1) Bolt of a door (2) = taranfoltt.
Boddran	... Fforest fach ...	... boddran	... to bother.
Boneddig	... Fforest fach ...	... boneddig	... Balch, e.g. rwyd ti'n foneddig iawn heddi.
Bord	... Fforest fach ...	... bord ...	... gwr boneddig = gentleman. ... table.
Botwm yr hen ddyn	... Clydai ...	... Bwtwn 'rhen ddin ...	... Llysieuyn gardd.

Word.	District.	Pronunciation.	Meaning.
Botwm dyn ifanc ...	Llanegwad ...	Bwtwn din ifanc ...	Llysieuyn gardd gwahanol i'r uchod heb fflodeuyn.
Bowt ...	Fforest fach ...	bowt ...	Down a pit, when the bucket is to be taken up, they cry "bowt."
Bracso ...	Clydai ...	bracso ...	Mynd trwy'r afon heb esgidiau na hosanau gan droi y <i>breches</i> i fyny.
Brad ...	Fforest fach ...	bradi ...	To waste.
Braenar ...	Clydai ...	brainar ...	tir wedi ei aredig er pydru.
Bralgi ...	Clydai ...	bralgi ...	clebrwr direswm.
Bralog ...	Clydai ...	bralog ...	carpiog.
Bran dyddyn ...	Clydai ...	bran dyddin ...	bran a erys oddeutu'r ffarm.
Bran syddyn ...	Carm. ...	bran syddin ...	" "
Bras... ..	Fforest fach ..	brās ...	fat.
Brat... ..	Clydai ...	brat ...	pinafore.
Brecci ...	Clydai ...	brecci ...	(1) Brecci = brag. (2) Brecci gwair i berwi'r gwair a chymysgu'r dwr a llaeth = te gwair.

Word.	District.		Pronunciation.		Meaning.
Brechdan ...	...	Clydai ...	...	brechdan ...	darn o fara 'menyn.
Bredych ...	...	Clydai ...	...	bredich ...	un gwanaidd, eiddil.
Brewlan ...	...	Clydai ...	...	browlan ...	siarad disynwyr.
Bribisin ...	...	Clydai ...	...	bripshin ...	tipyn, <i>e.g.</i> ches i rin bripshin ganddo.
Brig ...	...	Fforest fach ...	...	brig ...	(1) top, <i>e.g.</i> brig y goeden (2) used for the outcrop of coal, <i>e.g.</i> ar y brig.
Briweddu ...	...	Fforest fach ...	...	briweddi ...	(1) to brew, <i>e.g.</i> briweddu cwrw (2) used of tea, when allowed to stand long: <i>e.g.</i> mae'r te wedi briweddi.
Briwo ...	...	Fforest fach ...	...	briwo ...	to break, <i>e.g.</i> paid a briwo'r llestri.
Briwsion ...	...	Fforest fach ...	...	briwshom ...	crumbs.
Buarth defaid ...	...	Clydai ...	...	Biarth defed ...	Dwy res o glwydi mewn cae erfin er cadw y defaid i fwyta yn y fan honno.
Buddai ...	...	Clydai ...	...	Bidde ...	Offeryn i wneyd ymenyn.
Buddai dwmpdamp ...	...	Caerfyrddin ...	...	Bidde dwmpdamp ...	Buddai gnoc (?).
Bugunaid ...	...	Clydai ...	...	bygynad ...	to roar, of a bull.

Word.	District.	Pronunciation.	Meaning.
Buwch-goch gotta...	Clydai ...	... biwchgoch gotta	... creadur bychan oddeutu'r coed o faint cleren gyffredin.
Bwbach ...	Clydai ...	... bwbach	... scarecrow.
Bwcibô ...	Clydai ...	... bwcibô	... gair "i hala ofn ar blant."
Bwchdanas...	Clydai ...	... bwch danas	... carw gwrryw.
Bwi ...	Fforest fach	... bwi ...	... adieu, "bwi, bwi."
Bwrw gwair	Clydai ...	... bwrw	... = cywain gwair.
" tom ...	Clydai ..	... ..	= cywain tom.
Bwrw cyllill a ffyr	Clydai ...	... bwrw cyllill a ffirc...	used in phrase "fe a i tai'n bwrw cyllill a ffyr."
Bwyd y barcud	Clydai ...	... Bwid y barcid	... rhywbeth tebyg i <i>mushrooms</i> .
Bwyd y boda	Carm. ...	... ..	" "
Bwyda'r da...	Clydai ...	... ..	Rhoi bwyd berwedig i'r da, tua dechreu'r flwyddyn ac ymlaen i'r Gwanwyn.
"	Caerfyrddin	... ..	Rhoi i'r da fwyd o bob math.
Bwyell gaib	Clydai ...	... bwell gaib	... Bwyell a chaib yn un.

Word.	District.	Pronunciation.	Meaning.
Bwyta	Clydai	bÿta... ..	.....
Bwyta bara iach	Clydai	bÿta, etc.	... used in phrase "Fytodd e fara iach fÿth wedin," i.e. he was never again like himself.
Binewid = myniawyd	Fforest fach	binewid	... awl.
Bytheiad	Clydai	Bytheiad	... ci cadno.

EDWARD ANWYL,

Hon. Sec.

PRELIMINARY REPORT OF THE LEGAL AND ECONOMIC SECTION.

I have the honour to submit for the consideration of the Guild what I can best describe as a preliminary report of what I trust will be constituted as the Legal and Economic Section of the Guild.

This section is formed with the object of inquiring into the adaptation of English Law to the special needs of Wales and to promote the study of social and economical questions particularly in connection with Welsh municipalities.

Perhaps it would be better to begin by keeping these two branches together, as the work of one section; in time, both a legal or legislative and an economical section could be formed.

I can only base the remainder of the report upon my own experiences during the past year.

There is great scope for the study of the Law of Commerce in South Wales, and the attempts that have already been made in this direction have succeeded beyond our expectation.

Equally important is the study of Land Law in all parts of Wales, and if the researches conducted by thoughtful students of land tenure in Wales could be collected together and preserved by the Guild, I think a great encouragement would be given to the reform of our land holding system. These papers are often the record of personal experiences, and of bitter injustice on the part of ignorant landlords, and I know of no institution that might so readily give them consideration as the Guild of Graduates of the University.

We are also on the verge of the extension of Local Government to Wales in various directions.

Administrative Law can scarcely be made the subject of legal study at the University, overburdened as the University course of study already is; therefore, Local Government and the Adjustment of Local Revenues must be studied, if at all, under the direction and instigation of the Guild.

The present report is written by way of suggestion, but is based, at the same time, on the views of those who have shown their sympathy with the object—viz., the creation of legal

thought or legal atmosphere in Welsh literary or industrial effort, similar to what has been so surprisingly successful in America, and in the larger English Colonies.

The work of the section would therefore be directed chiefly to the publication of papers and the encouragement of research relating to—

1. Mercantile and industrial law, including the amendment of the legal position of industrial classes in Wales,
2. The reform of land law,
3. Administrative efficiency,
4. The application to Wales of social and economic ideals which have been proved to be sound and effective in other countries or provinces.

In presenting my report, I trust I have not mistaken the objects of the Guild as a constituent part of the University. I would prefer that another member of the Guild be entrusted with the convening of this "Section," and that the Guild itself should nominate the members, if, on the basis of this report, the Guild is still of opinion that it would be well to form a Legal and Economic Section.

T. A. LEVI.

UNIV. COLL. WALES,
ABERYSTWYTH,
March 26th, 1903.

EXTRA COLLEGIATE MEETING OF THE GUILD
HELD AT SWANSEA, OCTOBER 16TH, 1903.

ADDRESS BY SIR WILLIAM ANSON, BART., M.P.,
Parliamentary Secretary to the Board of Education.

REPRINTED FROM THE "WESTERN MAIL."

An extra Collegiate Meeting of the Guild was held at Swansea on Friday, October 16th, 1903.

The Standing Committee met at 3.0 p.m. and discussed the desirability of the Guild's undertaking the publication of a Welsh Dictionary.

At 4.30 the Mayor of Swansea held a reception to the Guild at the Hotel Metropole, at which, in addition to a large number of members of the Guild, Sir W. Anson, M.P., Parliamentary Secretary to the Board of Education, Mr. R. L. Morant, C.B., Secretary to the Board of Education, and prominent educationists from all parts of South Wales were present.

The evening Meeting was held at the King's Hall at 7.30 p.m., when there was a large attendance.

The new Warden of the Guild, Mr. T. Marchant Williams, occupied the chair, and in opening the proceedings said that the Guild had so far confined its operations almost entirely to literary work. The texts of several Welsh classics had been carefully edited and published, and there was every prospect of the Welsh-English Dictionary of the late Dr. Silvan Evans being taken up and completed by the Guild. He was glad that the Treasury had placed at their disposal a substantial sum in aid of this very important undertaking.

He could not fairly say that the Guild had, as yet, effected an appreciable influence on the social and intellectual welfare of the Welsh people, but he had no doubt that in process of time its beneficial influence would be felt throughout the country.

The Guild had served the excellent purpose that day of bringing together a large number of old students from all parts

of North and South Wales to exchange experiences and confidences, and it would be regarded hereafter as a memorable day in the history of the Guild.

Swansea is entitled to be regarded as the best centre for the teaching of Science in the Principality, and the deputation recently despatched to the University Court by the town and Corporation to urge the claims of the Swansea Technical College to recognition as one of the affiliated institutions of the Welsh University had fairly captured the Court. And he ventured to predict that the arguments which weighed with the Court would also weigh with Sir William Anson and Mr. Morant. There was every reason, therefore, to look upon this day as a memorable one also in the history of Welsh Scientific Education.

SIR WILLIAM ANSON said that education had many controversial points, but it was on one of the absolutely uncontroversial points that he wished to speak that night. Although the Education Act had its controversial features—there was much in it which everyone would agree formed a step in advance. The municipalities to whom were now entrusted the education of the country could now, for the first time, look upon education as a whole. They no longer had corporations, school boards, and county councils, with their technical instruction committees, looking at each other, sometimes with friendly, sometimes with hostile, and sometimes with anxious eyes, to see how far it was possible for the one to trench upon the province of the other; and no longer was a large proportion of the education left to voluntary enterprise supplemented by the Government, but they now had a scheme of education reaching from the lowest to the highest stages. They could search out its weak places and use its strength and its resources, where they thought its resources could best be directed. It was one of these weak points which he desired to touch. He thought that in the course of the educational discussions of the past few years, during which education had been much before the public mind, opinions had been formed, some of which might be regarded as permanent expressions of educational truths. One matter upon which a settled opinion had been arrived was this—that whatever might be the subject of education, whether the teaching of

science, of history, of language, of geography, the business of the teachers was not so much to impart information as to create the interest and develop the intelligence of the learner.

The business of the teacher they now recognised to be this—to create a faith in the value of knowledge and a desire to attain it, to inform the mind in such a way as to give it an aptitude to grasp new ideas and a readiness by observation and reason to put these ideas to useful results. They wanted to make the mind apt and eager to grasp new thoughts, to be skilful in their pursuit and in their application, that was to say, they were to consider training rather than acquisition of knowledge. What was the consequence of this? It was that if they were to create this habit of mind, if they were to impart to the youth of the country this belief in the value of knowledge, they could not begin too soon. If the boys and girls were allowed to grow up with the feeling that what they learnt was a painful task, that it had no connection with the realities of life, that it was not to be retained, that it could be readily forgotten, this painful result might follow, that by and by, when the man began to realise the value of knowledge, he found he had either not that leisure necessary to acquire it, or he had lost the habit of mind which made one capable of acquiring knowledge. It was either, “I don’t know” or “I can’t learn,” because the capacity for learning must be acquired in youth. Half the business of teaching was to teach the learner how to learn—to put him in the position to acquire knowledge as opportunity might occur. If he was right in this view—that the primary business of the teacher was to create a desire for knowledge and capacity for acquiring it, and that this could not be imparted too soon—then it was clear that our elementary education, whether public or private, was of supreme importance. They knew most about public elementary education because it cost them much.

Now, public elementary education had two needs to satisfy—Firstly, that of those whose education necessarily ended early in life; secondly, that of those who were able to carry on the education further into trades and professions which might very well be stimulated by the education of our elementary schools. To those whose education must end

early one would wish that our elementary system gave something permanent, and to those able to carry their education further on one would like to be sure that it gave a solid foundation for further progress. He was afraid that in both those respects they did not find that for the large sum the nation spent we got the results we ought to get. Sir William illustrated his contention by saying that he had observed only the previous day certain papers done by young men of eighteen in an Army class—papers which showed that on leaving school about fourteen they had discontinued reading and writing. One could at least expect that even if a boy's education stopped short at fourteen or fifteen he ought to be able to acquire ideas afterwards by reading, and, any rate, be able to spell words of one syllable with tolerable accuracy. Elementary education ought to give a substantial groundwork for future requirements. They were often told that the evening continuation classes were doing over again work which ought to have been done by the elementary schools, that the efforts of the scholars were frustrated or weakened in their effects by imperfect rudimentary education, which should have enabled them to take notes of the lectures in an intelligent way.

That complaint was made so frequently that he could not help feeling that our elementary education, costing, as it was, so much to the country, left much to be desired in that particular matter which, they were all agreed, was an all important factor in education—the desire to learn and the capacity to understand what thoroughness in learning really meant. He had felt that teachers thought more of imparting information than of creating interest in the knowledge they had to impart. What was the good of education if they were building it on a quicksand, or if it dropped, to use a familiar expression, like water off a duck's back? They did desire that education should be of some permanent value to those brought under its influence, and should serve as a solid foundation for further instruction. He did not wish to under-rate for a moment the excellence of the teaching which was done in many of the elementary schools. There were teachers who almost made him wish he was a child again. The fact was, that they had not had enough teachers. He did not believe there were 40,000 trained teachers in the country, and there were certainly five million children to

be taught. That was one teacher to every 25 children. As regards the training of teachers for secondary education, that was still in its infancy. People were only beginning to learn the importance of the training of teachers. Then we came to this—What should be the training of the teacher to enable him to produce the results which the nation was entitled to expect in return for the amount it spent on elementary education? The subject was one of the most important matters for the education authority to take to heart. They should consider with reference to differences of locality, as well as the general interests of the community, how best to produce a body of teachers able to produce a desire for knowledge and a capacity for its attainment.

What was the science of teaching? It was that the mind of the teacher should not be a thing apart from the mind of the learner. The college teacher dealt with a mind which was very nearly approximate to his own. At a public school the master dealt with a mind with which he could obtain some familiarity; although the mind of a boy was, he admitted, almost unfathomable. But the master in the elementary school had to deal with the child from the London slum and lane, and had to attract his mind by the topics which were familiar to him, and so lead him to take some interest in the subjects he was going to put before him. There was a large middle class which could be got at by the efforts of the Board of Education. It was important that the teacher should regard his teaching as an art, as a fine art. He might impart information, dexterously summarise it into small spaces like the lozenges of small bulk which would support life for a considerable time, yet he might find that weariness would come at last, scepticism as to the value of what he was teaching, and next as to the truth of it. He could say that from experience as a lecturer for some years on various branches of law, once he could be got to believe that the process of teaching was a process of awakening the intelligence, then he would know that, although one lesson might fail, the next might succeed. A hair-cutter once told a client that hair-cutting was the study of a lifetime, and that the head of every customer presented a fresh problem. The teacher, in his more exalted sphere, might bear that in mind, that the mind of every learner had a new interest and field for

experiment ; but, besides that, they wanted the teacher to have some store of interest outside of his teaching, for, unless he had that, how could his mind be kept fresh and vigorous for the exercise of his profession ?

The education of the pupil teacher was another pressing problem. Under the old system the pupil teacher, by the time he had finished teaching, often found himself too tired to learn. Now he advocated that a boy or girl who was going to be a teacher should spend some time at a secondary school. He did not think that was a very large demand to make, but, no doubt, there were financial difficulties in the way. How were they to be met ? Well, they might be met by a system of scholarships. He thought he was not over-stating the case when he said that we at present spent on elementary education £900,000, on the training of teachers £265,000, on evening schools £310,000, and on secondary schools £218,000. Now, he did not think that the proportion was well maintained between elementary and secondary education, and if the Board of Education were to bestow scholarships for any purpose and the small sums at their disposal should be used for the purpose of advancing those who were going to embark in the profession of teaching. There was this difficulty in the way. How were they to have the assurance that the boy or girl would become a teacher ? After passing through the course he might think other avocations more desirable. One way of meeting this would be by deferred scholarships, so that when a student had passed the King's Scholarship examination in the first or second class, he might then demand a considerable proportion of his expenses at the secondary school. It was a plan which he considered feasible, and should like to see carried into effect. If they could not, however, get education at the secondary school, they wanted the teacher to get the best education which could be provided for him in his particular area. He thought the pupil teacher centres, although they varied very much in different localities, were institutions to which the local authorities should give immediate and assiduous attention, because that was the turning point in the career of a teacher. But the pupil teachers' centre was only the half-way house to the training college, which was the final and most important stage in this training.

Now, more training colleges were wanted, and it was desirable that in them there should be more training in the art of teaching and less of what might be called academic training. Colleges had, he believed, thrown too much force into what he might call academic teaching, because those who went there had been imperfectly prepared in the foundation of a liberal education. If they could be better prepared for the colleges, then the training colleges would be able to throw their efforts into imparting the theory and practice of teaching. The day-training colleges had some connection with the University Colleges, and he should like to see that connection strengthened as far as possible. Sir William went on to discuss the real value of a university career, and then remarked that the physique of the nation ought not to be neglected, and that commercial education was a requisite if they were not to fall behind in the race for commercial supremacy. Our education had a commercial value, but there were higher reasons for insisting on the proper training of teachers. There was a moral value in education; the interest which the teacher could awaken in literature and art in the mind of the ordinary citizen—an interest which might possibly help to stay the great plagues of drink and gambling, and might afford resources not to be found in the public-house or the sporting papers—was a great moral power which might raise the standard of life throughout the whole community. In conclusion, Sir William said there was this further point, that the learner who had once discovered what knowledge was, and the ground on which true opinions might be formed and safely acted upon, was in a better position to form a wise and temperate judgment on the great questions of national and Imperial importance, which might be placed before them in times to come, questions which would have to be decided by the people of this country, and for the decision of which a wise and understanding people was necessary.

REGULATIONS OF THE GUILD.

Approved by the Visitor as Regulations for the summoning, government and conduct of the meetings of the Guild of Graduates of the University of Wales, and for the carrying out of the objects for which the said Guild is constituted.

1.—Regulations shall be forthwith laid by the Clerk before the Visitor for approval, and shall come into operation from the time the approval of the Visitor is signified to the Clerk.

2.—Any Member of the Guild desiring to propose any amendment or addition to the regulations shall give notice thereof to the Clerk at least five weeks before the date of the meeting at which he intends to propose it, and a copy of the said proposed amendment or addition shall be sent by the Clerk to every Member of the Guild at least four weeks before the date of the meeting of the Guild at which it is to be proposed.

3.—The meeting or meetings (hereinafter referred to as Annual Collegiate Meetings) of the Guild, which the Charter requires to be held within five miles of one of the Constituent Colleges, shall follow the rotation fixed upon by the University Court for such of its own meetings as are required to be held in the same places. Other meetings (hereinafter referred to as Extra-Collegiate Meetings) not being special meetings shall be held at such times and places as the Guild may from time to time direct.

4.—The Officers of the Guild shall be :—

A Warden, who shall preside at the meetings of the Guild.

In the absence of the Warden the meeting shall appoint a chairman to discharge the functions of the Warden at such meeting during the absence of the Warden.

A Clerk.

A Treasurer.

5.—The Officers of the Guild shall be elected at the Annual Collegiate Meeting of the Guild. The Warden shall hold office for two years, and shall be ineligible for re-election. The Clerk and the Treasurer shall hold office for one year (*i.e.*, until, and at the next Collegiate Meeting), and shall be eligible for re-election.

6.—The Guild may delegate any of its powers (except the election of representatives on the University Court) to Committees. There shall be a Standing Committee consisting of the Officers of the Guild for the time being, and not less than ten other Members of the Guild who shall be elected at the Annual Collegiate Meeting, and shall hold office until, and, at the next Annual Collegiate Meeting. (Vacancies on the Standing Committee may be filled by the Committee itself until the next annual election of Members.)

7.—In the event of the death or resignation of any of the above-mentioned Officers or representatives of the Guild on the University Court, the Guild may appoint another person to hold office for the then unexpired residue of the term for which the person so dying or resigning was originally appointed. Such vacancies shall be filled in such manner as the Guild may from time to time by Standing Order direct.

8.—The Standing Committee shall, in general, prepare business for the meetings and elections of the Guild.

9.—All Committees, unless otherwise directed, shall report to the Guild, or submit minutes of their proceedings to the Guild, which may revoke any power or annul any proceedings.

10.—Special meetings of the Guild may be called by the Standing Committee, or by the Officers of the Guild, or by the Clerk, on receipt of a requisition signed by any twenty-five members of the Guild, such requisition to state the business proposed to be transacted; and all such special meetings of the Guild shall be held at a time and place fixed by the Standing Committee.

11.—Any meeting of the Guild may be adjourned.

12.—The representatives of the Guild on the University Court shall be elected by a poll of all the members of the Guild, taken in such manner as the Guild may from time to time by Standing Order direct, provided that casual vacancies arising from death or resignation may be filled up in such manner as the Guild may from time to time by Standing Order direct.

13.—The Guild may, from time to time, make Standing Orders, and may, from time to time, suspend, repeal or amend such Standing Orders. Standing Orders shall mean any resolution of the Guild providing for the order or regulation of its proceedings, or prescribing the duties of any Officer or Committee of the Guild, or for the method of electing representatives of the Guild on the University Court; but no such Standing Order shall be contrary to these regulations.

14.—Any member of the Guild desiring to propose any amendment or addition to the Standing Orders shall give notice thereof to the Clerk at least five weeks before the date of the meeting at which he intends to propose it, and a copy of the said proposed amendment or addition shall be sent by the Clerk to every member of the Guild at least four weeks before the date of the meeting of the Guild at which it is to be proposed.

STANDING ORDERS OF THE GUILD.

1.—A roll of all the members of the Guild shall be made up annually for the information of the Guild by the Clerk of the Guild. The Clerk shall add to the roll any duly qualified Graduate or member of the Teaching Staff of any of the constituent Colleges on receiving notice of his qualification from the Registrar of the said College, or from the Registrar of the University. The roll, with such additions and alterations, shall be submitted to the Guild at its first meeting after December 31st. The Registrar of each constituent College shall be requested to forward by 31st December of each year a list shewing any additions or alterations to be made in the Graduate or Teaching Staff members.

2.—The Clerk shall give four weeks' notice of all meetings of the Guild, stating as far as possible the Agenda (to be sent by post to all members whose addresses are within the United Kingdom). The accidental omission to send to any member of the Guild notice of any meeting or notice of the business to be transacted thereat, shall not invalidate such meeting or the proceedings thereat. Members intending to bring forward any business shall give fourteen clear days' notice of such business to the Clerk, who shall circulate a final list of Agenda seven days before the meeting.

3.—No meeting shall be competent to transact any business other than that stated in the list of Agenda, or such business as shall have arisen since the time of the summons for the meeting, or such business as shall, in the opinion of two-thirds of the members present and voting, require immediate determination in order to provide for the satisfactory working of the Guild.

4.—The order of business shall be as follows :—

- (a) Election of Chairman, when necessary.
- (b) Minutes of last meeting.
- (c) Business arising out of the Minutes.
- (d) Official Correspondence.
- (e) { Business not on Agenda but voted urgent as under (3).
Business on Agenda and voted urgent.
- (f) Reports of Committees and business arising from them.
- (g) Election of Committees.
- (h) Other Business of which notice has been given.

5.—At every meeting of the Guild each member shall sign his name in an attendance book to be kept and presented for that purpose. At the conclusion of each meeting the Chairman shall close the entry for the day with his signature.

6.—The quorum necessary to constitute a meeting of the Guild shall be 20. The Chairman shall have a second or casting vote. If at the time appointed for holding any meeting, or within one hour after such time a quorum shall not have assembled, the members actually present, being not less than three in number, or a majority of such members, shall have power to adjourn the meeting to any time of the same day.

7.—Every motion or amendment on a motion shall, before any resolution or any division thereon is taken, be handed to the Chairman in writing.

8.—There shall be no discussion or voting unless a proposition has been moved by one member, and seconded by another. No proposition which shall have been proposed and seconded shall be withdrawn except by leave of the meeting.

9.—Only one amendment shall be submitted at a time for discussion ; but before any amendment is disposed of, notice may be given of a further amendment to be moved afterwards. When an amendment has been carried, it shall be put as a substantive motion, and any further amendment to it may be taken.

10.—Nominations for the officers of the Guild, and members of the Standing Committee, shall be delivered in writing to the Clerk ten clear days before the Annual Collegiate Meeting, but the Standing Committee shall have power to nominate subsequently to the last day for receiving nominations as above. No name shall be submitted for election unless supported by three nominators. Votes shall be counted by scrutineers appointed by the meeting and such scrutineers shall be members who are not nominated for election.

11.—The representatives of the Guild on the University Court shall be elected by a poll of all the members of the Guild taken as follows :—Notice of vacancies among the representatives of the Guild on the Court, stating the names of the representatives whose term of office expires, and also whether such representatives offer themselves for re-election, shall be issued by the Clerk to all the members not later than February 17th in each year. Not later than February 28th nominations of representatives to the number of vacancies occurring shall be delivered in writing to the Clerk, who shall issue voting papers, by March 8th, to the members, containing the names of the persons duly nominated by not less than three nominators. The voting papers shall be returned duly filled so as to reach the Clerk by a date not later than March 20th. The persons who have received a majority of votes shall be declared elected in the order of the number of votes which have been recorded for them. In the event of equality of votes, a ballot shall be taken at the annual meeting as between the persons for whom an equal number of votes has been given ; and the person or persons who shall receive a majority of votes at the ballot shall be declared elected.

12.—The method to be adopted in the election of representatives of the Guild on the Theological Board shall be the same as that laid down for the election of representatives on the University Court ; and Regulation 7 (referring to cases of death or resignation) shall apply to representatives on the Theological Board.

13.—At all meetings of the Guild, the seats of the members shall be placed in double rows, so as to form three sides of a hollow square, in the fourth side whereof shall be placed the seat of the Warden. Special seats shall be reserved for the Clerk and Treasurer of the Guild, and the Vice-Chancellor of the University.

FORMER OFFICERS OF THE GUILD.

WARDEN.

1895-1897—OWEN M. EDWARDS, M.A.

1897-1899—THOMAS E. ELLIS, M.A., M.P.

1899-1901—JOHN EDWARD LLOYD, M.A.

CLERK.

1894-1899—D. E. JONES, B.Sc.

TREASURER.

1895-1899—R. H. PINKERTON, M.A.

1899-1901—D. E. JONES, B.Sc.







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